2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

392
●415

291
415
252

II. A GLIMPSE OF VILLAGE LIFE

(a) COURTYARD SCENE IN MARCH

(b) STAMPING MEALIES

[facing p. 17]

2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

cold in winter. The veranda of the sleeping hut is used for storage. Here are pots of all sizes, many with lids glued down with dung, calabashes, sacks of corn on stands, medicinal roots, perhaps an old plough, a small grain basket on an inverted tripod of sticks, and a bag of reed pipes for dancing.

The contrast between sleeping and cooking huts is marked: whereas the former is relatively empty, cool and clean, the kitchen hut is generally rather untidy and, when a fire is burning, full of smoke. This is the domain of the housewife. Here are her cooking utensils—pots, baskets, wooden dishes, dishes of white enamel. At first the smoke deters you from entering, but the woman and her children sitting there appear to be quite at ease, so you summon up courage and go in. You splutter at first and your eyes water, but soon you grow accustomed to the atmosphere. You glance up at the unplastered roof and find it black from the smoke of many years. It is the home of countless cockroaches. Stuck in it are ears of corn and mealie cobs kept for seed, and many other articles, such as a cupping horn, some medicinal roots, some old arrows, and axe and spear of Sotho-worked iron kept as religious objects. On a platform of wood, out of the reach of white termites, are several bags of nuts and mealies, while a handbroom of asparagus fern lying near the hearth in the centre comes in useful from time to time for sweeping all the dirt into the fireplace. In this hut women sit at night; grandmothers sleep here with the children; here children are born and here they are often fed; here people lie when ill and here too they die.

A chair, native-made but after the European fashion, with seat of strips of thong, has been placed for you in a shady spot in the chief wife's courtyard. To be perched so high above ground when every one else sits on the floor is distinctly uncomfortable and out of place, but, in deference to the hospitality of your host in according you the honour of a chair, you feel you must occupy it. Four or five small, pot-bellied urchins with dirty noses range themselves near you to watch more closely the features and clothes of the European. One softly points out your peculiar nose to a companion, another comments on your shoes; altogether they find you and your ways absorbing. One small child holds aloof, screaming with fear when the rest try to force him to come near. With her back to the sun, a woman kneels beside a large pot of boiling water, deftly twirling a wooden twirler between her palms. Every now and then she stops to add a little of the fine, white mealie meal beside her by means of a ladle of calabash, for this is the first stage in the making of *vuswa*, cakes of thick meal, their staple food. The twirling prevents the formation of lumps. When the mixture becomes too thick for the twirler, a large, flat, wooden spoon is used with both hands. An aged and wrinkled old woman, mother-in-law of the one who is cooking, arrives from her garden with a basket on her head filled with the young leaves and male flowers of the pumpkin and three or four fresh cobs of mealies. The leaves and flowers are for relish for the meal; the cobs of maize she roasts in the fire for her grandchildren. She sits down, feet straight before her, and begins slowly to pull off the rough outer covering from the stalk of each leaf; it is then broken into two or three pieces and placed in a small, wide-mouthed pot.

2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

Cooking the morning meal is a long-drawn-out process, requiring from two to three hours, for not only does water take a long time to boil in those earthen pots over a slow fire, but everything is done in a leisurely manner. While the meal is being cooked, the children and the women themselves roast mealies or monkey nuts, or sit about the courtyard eating sugar cane, for it is summer, the time when there is plenty. The old woman is now roasting some shelled monkey nuts on a potsherd; these she will stamp fine and add to the relish to give it additional flavouring.

A comely girl of about fourteen enters with a large gourd of water on her head, which a friend helps her to put down. '*Mukhadi wee*,' calls out her mother. '*Mulenya*,' says the girl, a polite reply or formal answering phrase by which you know at once that she belongs to the royal group, for each group has its own distinguishing answering praise-title. 'Get ready the plates. I shall be dishing up soon.' Mukhadi goes into the huts and collects five dishes—three gourds and two wooden plates—in which are the remains of the previous meal. The remains are carefully set aside to be used for making light beer (*mabudu*), for food is never wasted; then the dishes are scoured by means of powdered sandstone and stood in a row in the sun to dry.

In a neighbouring courtyard a grandmother begins feeding a two-months-old baby with thick gruel of sprouted corn. She begins by washing its face, then, cupping her left hand filled with gruel before its mouth, she pushes in the food with a finger of the right hand. Splutterings and gurglings are of no avail till Granny has decided it has had enough. This novel procedure is followed from the day of birth as a supplement to mother's milk. After its meal comes its daily bath. The baby is held over a large potsherd of warm water and washed with a little soap, special care being taken to clean the head and eyes. The baby wriggles and cries; the sherd has jagged edges; the European onlooker fears that at any moment the child may slip out of the woman's hands; but she is skilled and experienced in the handling of infants, and nothing untoward occurs. After being air-dried, the baby's body is anointed with vaseline, an easy substitute for the butter fat of old. In the meantime two boys arrive, one with a large cock under his arm. They are sorry to have taken so long, but, when they looked for a fowl, only the fowls of their neighbours could be seen; their own were nowhere to be found. Your hostess is about to have it killed, but you decide you would prefer to taste native relish, so you give instructions that it is to be left on the hut veranda with legs tied together.

The woman of the *muha* has lifted her pot off the fire and is beginning to dish up. Smoothing down the porridge with her wooden spoon, she skilfully scoops out a spoonful, which she carefully lays on one of the platters. The result is a neat cake of porridge over which a smooth, outer skin very rapidly forms. A cake is placed in each of the dishes before a second is added, till there are four or five on each. A Lovedu housewife is very particular about the manner in which she dishes up food, for untidy-looking cakes with jagged edges give one the reputation of slovenliness. The Lovedu pride themselves on their cleanliness with food; porridge must be white, with no suspicion of a foreign object. When a

2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

291
H2
415
322

291
28

III. ARTS AND CRAFTS

(a) CARVING A PORRIDGE-BOWL

(b) EMBROIDERING A SKIN SHIRT

[facing p. 32]

482 H5 1939
H15 1939 325

[Facing p. 47]

VI. HOUSEWIVES, YOUNG AND OLD

(*a*) THE WATCHED POT (*b*) WATER AND VEGETABLES FOR HER HOME

2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

VII. ADOLESCENCE

(a) REALISTIC PLAY-COOKING IN THE MARQUEE

(b) A TROUPE OF YOUTHFUL DANCERS

[facing p. 112]

2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

264
415
291
301

273
415
291
301

XI. DOMESTIC DUTIES

(a) [illegible] REQUIRES GREAT SKILL

(b) STRAINING THE PRECIOUS BEER BREW

[facing p. 144]

2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

482
291
415

574
291

XV. BEER AS A SOCIAL STIMULANT

(a) BEER BEING CARRIED TO THE QUEEN

(b) A BEER PARTY

[facing p. 288]

5:Krige E-5 (1936-1938, 1961-1962) 1964
FX14 Lovedu FX14

was related to all except homesteads 10, 11 and 12: a sister of the head of homestead 1 was married in No. 13; a son in No. 4 of this cluster had married a Porcupine woman in No. 5; they had a distant mother's brother's son in No. 9 and they were related in the same way to two wives in the Pig group.

The Porcupine brothers for their part had a sister married in homestead 4 (Crocodile) and a daughter-in-law from No. 9. They therefore had affinal bonds also with two wives in the Pig group, sisters of this daughter-in-law.

The Pig group had married women from No. 9 and therefore had links also with No. 9's cross-cousins in the Crocodile cluster and with No. 9's affines, the Porcupines.

The manner in which kin of various kinds co-operate with each other and with neighbours could be seen very clearly when Enoch, head of homestead No. 9 had to meet a gift-exchange obligation involving the sending of beer to the head of a neighbouring district. The beer, made from mealies from Enoch's own fields was brewed by his mother and by his sister from homestead No. 8. When it was ready, a messenger was sent to notify (*rapa*) all their relatives (*malaka*). Calabashes for carrying the beer were borrowed from the neighbourhood and early in the afternoon a collection of women and a few men foregathered in the courtyard of Enoch's mother. There were ten calabashes and one petrol tin of beer, six baskets of Kaffir-corn and three half-filled enamel basins of grain into which the calabashes of beer were put for carrying. The grain was contributed by kin—by the cross-cousin in homestead No. 1; by the husbands (*bahlahali*) of the two sisters in homesteads Nos. 6 and 8; by two father's sister's daughters living outside the area and by a sister of the 'wife' of his mother, also outside the area, all of whom were present for the occasion. Women from the whole neighbourhood turned out to carry the beer. After the eldest sister of Enoch had poured a little beer on the ground with a prayer for luck on the journey and had drawn a magic circle round the mouth of each calabash with a charm, the party set out with ululations of joy and much talking and noise. Kin of all kinds and neighbours all contributed to the success of the enterprise and all took part in the feasting at their destination where the beer was consumed and a beast slaughtered for their entertainment.